

this tendency the hearer must be warned. What have you after all to do with that man's life, if he preaches to you the gospel? What will it profit you if you reject it, or neglect it, or receive it with indifference or with reservations because he who utters it is not what he ought to be? When I sit in the seat of the hearer, that which is truth I must receive as if it came from the lips of an angel, tho a Judas utter it. The devil shall not draw me into a false position by means of the unworthy personality of a versatile pulpiteer. There are many such who know the truth and teach it soundly. Do as they say, but do not after their works. One had rather receive his dinner at clean hands, but it would be unprofitable to starve because the case is different.

The Foundation of the Gospel

A French philosopher invented a new religion, but afterwards complained to Talleyrand of the difficulty he found in introducing it. "I am not surprised," said Talleyrand. "It is a difficult matter to introduce a new religion, and I know of but one way in which you would have a possibility of success." "What is it? what is it?" asked the other eagerly. "It is this," said Talleyrand; "go and be crucified, then be buried, then rise again on the third day, and then go on working all sorts of astonishing miracles, and you may possibly accomplish your end."

It is needless to say that the philosopher was not very much encouraged by this advice. But is there not in it the germ of a great truth? Sacrifice is the law of love. No man ever accomplished any moral uplift of the world, ever brought to it any great emancipation, in which he did not invest his best things,—his heart and life. The liberator of a captive race signs the proclamation of freedom with his blood. Deadly fevers, or the javelin of a savage, awaits the devoted missionary who kindles love's light in the dark places of the earth. Martyrs' mangled forms are the milestones of religion's progress thru all the ages. Tho he spake as never man spake, tho wisdom distilled from his lips in precept and parable such as never philosopher uttered, tho he held all the treasures of knowledge and wielded the sceptre of power, yet but for the love which drew freely upon the virtue, the life which was in him for the healing of the sick and the raising of the dead, that love which made him bear the infirmities, the sorrows, the burdens of others, and which at last brought him to the crown of thorns and the cross, had it not been for this supreme sacrifice of supreme love, we would not today have a religion of forgiveness, and comfort, and hope, and joy,—a beautiful, invincible, world conquering religion.

There are a multitude of set apart ones who are trying to bring a new religion, not into the world, but into the hearts of those who hitherto have had only the joyless religion of self and the hopeless religion of the world. There is but one way; the love which constrains to sacrifice. A city missionary had dragged Jerry McAuley, the drunkard and thief, from the threshold of perdition. Again and again the poor fellow fell, as often to be set upon his feet by the faithful worker who watched over his soul. One dark night the missionary met Jerry in company with a desperate thug, going out on another expedition of crime. "I cannot starve,"

said McAuley bitterly. "Come back with me," replied the missionary, "and I will pawn my coat to buy you food." Moved by this love as nothing else ever moved him, the poor reprobate went back with the man of God, and went back to a new life, a saved man to honor God in a wonderful career of service and power, a service of love for the fallen, and power to drag men out of the jaws of deep damnation.

They tell a story of another disciple of this Christ love who many years ago went from New England to carry the gospel to the wretched slaves in Cuba. Very terrible was the lot of these poor creatures who were driven to death by such masters as the Spaniard can be—toiling under the lash and under the burning tropical sun for a coarse crust and a bed of straw, without any hope but that swift oblivion "where the servant is free from his master."

He brought to them this gospel, but in their anguish they would not listen to him, for his skin was white, and he belonged to the race of their oppressors and destroyers. When the missionary saw that they would not listen he sold himself as a slave, to be driven afield with the rest, to share their toils, their coarse fare and comfortless rest. And when they saw his love they listened to his message, and "the gospel did run and was glorified among them."

Whatever the different circumstances or the different environment, there is no other way to win men to holiness and newness of life. Get the Christ love into your heart, and then in ways to which that will move you lay out yourself, YOURSELF, for the souls around you that are perishing.

God's Word a Mirror

The Apostle James speaks of the Word of God as a mirror: Whoso looketh into the perfect law of liberty. When Livingston was in the heart of Africa, he found tribes who had never seen a mirror. In his lookingglass the savages saw their own faces for the first time, and were astonished at their own ugliness. So God's Word is a mirror in which we see our true characters, and are convinced of our sins and the need of a Savior. But the same word that shows us our true character as sinful men also shows us God's overshadowing mercy, his love, and eternal glory. In that word God's forgiving love is so overwhelmingly glorious that our sins are hidden in the admiration and wonder at his mercies. The Bible tells us, not only that we are sinners, but also how we may be saved from our sins.

The Social Church

Dr. Cuyler does not believe in converting the church into a social club. He says:

I do not for a moment underrate the prodigious responsibility of the pastor. He commonly shapes the course and "sets the pace" for his congregation. If his idea is to make his church something very like to a social club, with little regard to its high spiritual mission, then it is more likely to be a winner of pew rents than a winner of souls. His people will be ready to throng any sort of an entertainment, from an oyster supper or a tableau party to a sacred concert or a bazaar. They will crowd a church sociable, and leave their prayer-meeting to be an ice house. To attract the